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my adhesion to this judgment, with perhaps some emphasis on the point contended for by Dr. Westcott. It was really this which put me upon attempting the reconciliation which I now believe to have failed." This last statement of Professor Sanday is very significant.

The Shephelah. By the term Shephelah, or hilly country, is indicated the second of those parallel zones into which Geo. Adam Smith finds Palestine to be divided geographically. In his second article on the Historical Geography of the Holy Land, *Expositor*, March, 1892, he devotes himself to this region. It lies between the sea coast plain and the mountain range. There is a sense in which these hills, or "downs," extend as far north as Esdraelon, but the name Shephelah does not seem to have been applied to them north of Lydda and the Vale of Ajalon. Smith calls attention to an important physical fact that north of this point the low hills are joined to the central mountain range, affording an easy entrance from below onto the central plateau above, i. e., Samaria. But south of it, that is, the Shephelah proper, they are separated from the central range by a series of valleys and hence the way up to the plateau from that point is difficult. These facts are used to interpret some phenomena of history. (1) They explain some of the differences in the history of Samaria and Judah. The former was easy of access from the plain; the latter was hard to reach, secluded. (2) They explain the importance of the Shephelah in the history. It stood by itself and was a debatable land, for which opposing armies fought. Across the Shephelah from the sea to the mountains run five great valleys which are continued through the mountains by narrow defiles into the very heart of Judah, near by which stands an important city and at the other ends, the coast, stands in each case one of the five cities of the Philistines. To realize these valleys is to understand the wars that have been fought on the western water-shed of Palestine from Joshua, to David, to Sennacherib, to Judas Maccabaeus, to Saladin. Every invader who would reach Jerusalem must strike through one of them.

Is Samson a Sun Myth? In describing the Vale of Sorek, the second of the five Shephelah valleys, Mr. Smith has occasion to note its connection with Samson. Here was his home, "as fair a nursery for boyhood as you will find in all the land—a hillside facing south against the strong sunshine, with corn, grass and olives, scattered boulders and winter brooks, the broad valley below with the pebbly stream and screens of oleanders, the southwest wind from the sea blowing over all . . . we see at one sweep of the eye all the course in which this unregulated strength, tumbling and sporting at first with laughter like one of its native brooks, like them also ran to the flats and the mud, and being darkened and befouled, was used by men to turn their mills." This leads him to remark upon the theory held by some cities that the story of Samson is a sun-myth, edited for the sacred record by an orthodox Israelite. He denies this theory on the ground of the geographical elements in the story. "None who study the story of Samson along with its geography, can fail to feel the reality that is in it. Unlike the exploits of the impersonation of the Solar Fire in Aryan and Semitic mythologies, those of Samson are confined to a very limited region. If any nature-myth is here, Smith would rather see a water myth, the impersonation of a mountain stream. But he adds that it is all far-fetched. As Hitzig emphasizes, it is not a nature-force but a character that we have to deal with here, and above all, the religious element in the story, so far from being a later flavor imparted to the original material, is the very life of the whole."